

not ^become permanent, its effect pervades practical life

according to its depth.

I may here state that in order to help the practice of

nididhyasana (yoga or deep meditation), the Rishis have

drawn up what are called *Vidyas* or *Upasanas*.

The Chan-

dogya Upanishad contains the largest number of them.

Some of them are very beautiful and may profitably be used

even at the present time as aids to public and private devo-

tions. Many of them- have been mentioned in Chapter VI

supra—For example, Kathopanishad—Chapter V, verses 8.

9,10,11,12,13,14 and 15. *Svetasvataia*,

Chapter II, verse 17,

Chapter III, verses S, 6, Chapter IV, verse 21;

Chandogya—

Chapter III, Section 14 (*Sanddya Vidy*^

The *md^dhyasana*, otherwise called the *yo^a* system *oi*

philosophy, seems to be very ancient as a system of spiritual

discipline. We find it outlined, though not named as a

distinct system, in the earliest Upanishads, the *Chandogva*,

the *Brihadaranvaha*, the *Aitar'ya*, the *TaiUiriya* and the

Kaushitaki. The ideal of character implied in

the *sadhanas* ^f
 specified above is briefly set forth in the
Brihadaranvaka
 text—" *Therefore, he who knows thus becomes*
c.n/m, subdued,
free from desire, enduring, composed in mind,
and sees the Self
in himself and all things as the Self. Sin does
not subdue him ' ,
he subdues sin. Sin does not consume- him ; he
consumes sin.
He becomes free from sin, free from desire,
free from doubt, a
{real) Brahman. This is the world of Brahman!'
 In the
verse-Upanishads, the Katha and the
^vdasvatara, which
 are later and belong to the *ezriier sut^a*
 period,' the system of
Yoga is actually named and in the latter takes a
 definite
 shape. In the Kathopanishad we find *Yama*
 teaching the
 system to *Nachiketa*. The very term < 'Yoga "
 occurs in ^
 the last chapter. In *irses* 10 and 11 of this
 Chapter, the
 practice is thus described :—" *When the five*
senses with the
sensorium, are at rest, and the understanding
also does not work—
that is called the highest condition by the wise.
They call that